

Christian Secretary.

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VOL. XXIII.]

HARTFORD, FRIDAY MORNING, OCTOBER 11, 1844.

[NEW SERIES.—VOL. VII. NO. 31]

to see it, but I think I do now, love our wrong, bad actions, or to have us good, like himself. understand it; may you profit C. A. A.

ate holder at Suffield, within and for Suffield, on the 14th day of September,

present, HARVEY BISSELL, Esq., Judge, direct the Administrator on the Estate of said deceased, to appear before the Court of Probate, to be held, on the 7th day of October, P. M., to be heard, relative to the application on said estate, by posting said public signpost in said town of Suffield where the deceased last dwelt, and by a newspaper published in Hartford.

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From the Macedonian.

Letter from Mr. Dawson.

The following is an extract from a letter from Mr. Dawson, missionary at Maulmain, to Mr. Kincaid, dated Maulmain, April 11, 1844.

MY DEAR BROTHER.—You will remember, that in a previous letter I alluded to Mr. Vinton's making a visit to Rangoon. While there, he baptized twelve Karens; made inquiry about the little church at Ummereapooraa, and was told that the Christians kept a good deal together, and held their meetings in private, that no deaths had lately occurred among them, and that they were free from persecution, but could not preach to others, or openly advance the claims of Christianity. After his return, he immediately went down to Tavoy, to assist Mr. Mason in holding a protracted meeting among the Karens out in the country. Sixty-three were converted and baptized before the close of the meetings. Mr. Mason then accompanied Mr. Vinton to this place, and went with him and his family into the neighboring jungles. They labored in a similar manner about a fortnight or more, at Newville, and had the happiness to see fifty-three come out from the ranks of heathenism and embrace the salvation offered to them in the gospel of a bleeding Saviour. During the delightful season they enjoyed there, fourteen of the pupils, also, in a school conducted by Miss Vinton, were led to indulge a hope of their acceptance through Christ, and requested baptism; but with reference to their tender age, it was considered best to have them wait a short time, to allow of further evidence of their conversion being given. Mr. Stevens also made a trip up the Dugong, and baptized, I think, about twelve. From two causes, his usual labors, however, seem at present to be temporarily suspended. The first is, Mrs. Stevens' health, which has been slowly declining for months past. Her disease is a chronic diarrhoea, apparently a very unmanageable complaint in Burmah. Sometimes she appears better, at others, worse, and was recommended to try the effect of a short sea voyage. The second cause is, that of Mr. Stevens himself being so unfortunate as to break his left collar bone. The accident occurred a month or so ago, when it was dark, by a string that was tied between two posts, on which to dry clothes; in running home from Mr. Judson's, he was caught under the chin, by the line, and thrown violently on his shoulder to the ground. Thus the fracture took place; but I trust it is well again. His family is now at Mergui. Mr. S. has recently given the Pho Kares a written language. The characters have been selected from the Hebrew, Greek, English and Burmese. His first work is that of a spelling-book, which has just issued from the press. It will, I doubt not, afford you considerable joy to learn that ten of the wild Seelongs, among whom you labored for a time, on the islands of Mergui, have lately been baptized by Mr. Brayton. I regret that I am not in possession of more information to communicate regarding these people. You have heard that Major Broadfoot offers every encouragement to the establishment of schools among them. Mr. Simons has relinquished the idea of proceeding to America this season. He will wait till the next, and in the mean time apply to the Board for their concurrence. He thinks of going via England. Mr. Howard is now building a new boarding house, next to our Compound, in place of the one erected for Miss Macomber, which has since been occupied as such, and seems fast falling to decay. You of course are aware that the great working time among the missionaries here, is the dry season; so the preceding intelligence embraces the labors of the present one up to this time. The Vintons are still in the jungle, and are considered by all to be first rate missionaries. We have heard accounts of the giant progress of the good work among the Karens in Arakan. During the past year, no less than 470 have been baptized by Mr. Abbott. This fact, and the success which it is notorious attends every step taken in behalf of the poor Karens, go to prove beyond a doubt the imperative necessity there is for a more extensive system of missionary operations being conducted among them. It is impossible to fancy a more encouraging field of labor in any part of the heathen world. If the needed measures for a more enlarged and efficient system were adopted for the evangelization of these interesting people, a very few years would see every man and woman of the entire and far-spread Karen nation,—a nation, too, that has been expecting it from time immemorial,—united to the church militant. Would not such a glorious consummation more abundantly repay the insignificant sacrifices now made, or that could be made, for its attainment by the pious and rich Christians of America? The spiritually blind Karens in these regions of ancient darkness, ask of them the light of life, which is the word of God, and receive it not, because the churches are not disposed to give. With whom will this tremendous fault rest, at the day of judgment? Surely not with the poor suppliant Karens. They remind me of Lazarus, covered with sores, begging the crumbs which fell from the rich man's table, and they were re-

heaven. When christians reach fully the elevation of Christian charity, no infidelity can refuse the conviction that it is other than the great power of God.

The Christian, who hears of our charity, who perhaps, receives some of its benefits, who beholds its saving consequences, will feel his faith strengthened, and his zeal made strong by our example and sympathy, for then will he know by signs indubitable, that the arm of God is not shortened, and that the Holy Ghost is yet present with his people in sanctifying power; that he works not alone, but in company with Christ's many chosen, whose prayers ascend and whose hands are joined with his, and that the promise given to faith is secured by the aggregated confidence of many believers. Then, while he gives all glory to God, he will undertake with new spirit every good work. O brethren, by our faint-heartedness and slowness, and partial charity, we discourage each other. Sight struggles against Faith, when few proofs of evangelical power are manifest. Let each of us shake off this unworthy sloth, and the contagion of our zeal will be felt throughout the body of Christ, every Christian warming and cheering his brother, receiving from him warmth and courage in return, until the whole church is swept away by love of Christ, to live only for Him and his cause.

2. He had an excellent appetite. He liked

that strong meat of the divine word which was provided for men of strength. I have seen him at that spiritual banquet which the Lord of the Sabbath held in his neighborhood, when it was clear that he hungered and thirsted after righteousness. And I was especially struck with the fact that those public festivals which he relished so much, and where he ate so heartily, did not seem to abate but rather increased his relish for private opportunities of spiritual refreshment. This I rejoiced in, for I had seen it otherwise with many a disciple; a proof of their poor health.

3. He was a very strong disciple, which was another token of health. I had seen a great many that were weak, very weak. Faith was weak, love was weak, hope was weak, conscience was weak, and in fact there was nothing religious about them but what was weak. They were weak all over, and it was pitiful to see how they stumble. As for running the Christian race, that would never do, weak as they were. And if they fell, it took the longest time for them to get up again. Indeed, some that I saw down, I believe are not up yet.

But the disciple in question was of another description. His faith laid a powerful grasp upon eternal things. His love took such strong hold of the worthy objects of it that people could not wonder. As for his hope, it was a chain cable—and he was strong in prayer, and strong in the Scriptures, strong to rebuke iniquity; and the devil knew he was strong, and the church knew he was strong. And it was good to look upon him as one whose strength showed that he was a healthy disciple.

4. And another proof, that he was such, was the fact, that he could endure hardship well.—He had many a buffeting with Satan, and many a conflict with the wicked, and many a battle with the evil passions of his own heart, and often had the passion been heavy upon him, of self-delusion; but so far from its making inroads upon his spiritual health, he seemed to look, and was in fact, the more robust for it all. The vigorous exercise of his powers and graces, in the painful conflicts and laborious duties of his life, actually increased their vigor. The spiritual machinery worked the better for being kept vigorously at work. It gave him health, and the force of it was upon him when I saw him.

5. And he was in excellent spirits, which also testified that he was well. It is the darkest day of December, two-thirds of the time, with many of the disciples. They are almost all their lifetime subject to bondage. They are floundering in the Slough of Despond, with their harp upon the willows that grow upon its margin. They have no faith, love and zeal enough to clear off the mist and darkness that brood over them.

But this disciple was not among the drooping. How could he be low spirited? He had not time to attend to that. He was too busy in Christ's service. He could not stop. Besides there was every thing to give him excellent spirits, he thought; and I fell in with him. The Saviour was kind. The Spirit was accessible. Ten thousand sweet promises shot their bright radiance upon him. Prayer opened an avenue to the throne of grace, and faith and love travelled that way so often, and came back with such blessings, that the disciple could not but be in excellent spirits. And it was a pretty good sign of good health, I thought, and I shall alter my mind on a very good reason.

How he came to have such good health and how he kept it, when so many are sick, I may relate, if any are interested to know, hereafter.—N. Y. Observer.

God glorified by our Christian Charity.

"By this," said the Saviour, "shall all men know that ye are my disciples, if ye have love one to another." It is the divine love in the life of Jesus, his poverty that we might be rich, his unselfishness that we might be exalted, his unceasing zeal that our rest might be eternal, and his death that we might never die, which give such attractiveness to the gospel. It is the same divine love, dwelling in the Christian's bosom, controlling all his means for the good of every man who needs, humbling him to be every man's servant with all his energies and at every sacrifice, even of life itself if death must be bravely in his merciful mission, which convinces the world that faith in Jesus is no idle dream, but a celestial principle triumphing over the narrowness of self, and uplifting the spirit of man, by nature so fallen into enmities and envyings, and jealous suspicions of his fellow-men, to a sympathy with the mercy and benefactions of God. It is because this Christian light does not shine, or shines so faintly thro' the covetousness and indolence of the church, that men do not glorify our Father which is in

Dependence on the Holy Spirit.

No peculiarity was more conspicuous in the

characters and doctrines of the apostles and

early Christians, than their continual dependence

of the Holy Spirit. They evidently expected no

beneficial change in the spiritual or social condi-

tion of the human race, except through His agen-

cacy. The preaching of the gospel, they there-

fore insisted, derived all its efficacy from the in-

fluence of the Spirit, who worked in the under-

standings and affections of men. The miraculous

gifts of the Spirit, such as that of healing,

speaking in different languages before unknown,

were but the outward tokens of the reality of the

inward grace, the visible proof that the Divine

Spirit can and does work on the souls of men to

turn them from darkness to light and from the

power of Satan unto God."

This habitual dependence on the Spirit, is not,

we fear, the peculiar characteristic of those

claiming to be the followers of Christ at the pres-

ent day. True, the duty and importance of it is

now and then seriously urged in the conference

room, or in the church meeting, but if we do not

mistake the characteristics of the time, it is far

from being held up as a leading and prominent

truth of Christianity. The apostles were not

afraid nor ashamed to do it before large and pro-

miscuous assemblies. When the multitude treated

the outward manifestations of the Spirit's

workings as the effects of drunkenness, Peter at

once declared the truth that the Lord Jesus whom

they had slain, but whom God had raised up,

being by the right hand of God exalted, and

having received of the Father the promise of the

Holy Ghost, he hath shed forth this which ye

now see and hear." He did not reserve

THE CHRISTIAN SECRETARY.

A Church Unchurched Itself.

The Christian church at Exeter has passed through several different phases, of late. There was so much Millerism in it, that many of its best members became dissatisfied; and withdrawing, constituted themselves into a 2d Christian church, consisting of 41 members, and have recently been received into the Rockingham Conference. They worship in the Exeter town hall, and are doing well. Since the secession of the 2d church, the old church, failing in an attempt to pass a resolution to burn up the church records, adopted a resolution to give them into the hands of one of its members to be kept locked up. This resolution has been so far carried out, and the old church is going forward on the no-church plan. With this state of things however, all are not satisfied; some of the most ultra come-outer thinking that yet they are partially in darkness; and it is now expected there will be another division soon. We mention this fact only as another instance developing the truth, that the terminus of Millerism is rank and stubborn come-autism. This is the turn it is taking wherever it has gained any considerable number of adherents.—*Morn. Star.*

Christian Secretary.

HARTFORD, OCTOBER 11, 1844.

American and Foreign Bible Society.

The "Periodical Paper" of the American & Foreign Bible Society for September, 1844, contains a review of what has been done in the several States, in behalf of the Society, from which we gather the following facts.

Maine. The average receipts for the last three years is \$335, and is increasing—nearly \$100 more than this average having been received the last year. There have been in all, 33 Life memberships obtained in the State. Rev. D. C. Haynes has accepted a partial agency for the present year. Number of Baptists in the State 24,000.

New Hampshire. Average contributions for the last three years, is \$377 per annum; last year it was double that amount. There are three auxiliary societies and 26 Life memberships in the State.

Vermont. The average contributions for the last three years in this State, is \$818. Last year they exceeded this sum by \$320. There are 35 Life members, 1 Life Director, 6 auxiliary societies, and 11,000 communicants in the State.

Massachusetts. Average contributions for the last three years, \$2,773 per annum, which was exceeded last year by more than \$500. There are 135 Life members, 20 Life Directors, 7 auxiliaries, and 30,000 members in the State.

In **Rhode Island**, the average contributions for three years past have been \$536, which was somewhat exceeded the last year. Life members in the State, 22; Life Directors, 4, and 4 auxiliary societies.

Connecticut. has generally done her duty nobly in this cause. Some changes in the time of year for taking collections in behalf of the Bible Society, seemed to present the offerings of last year as diminishing. But the deficiency has already been measurably supplied, and we anticipate a larger contribution the present year than ever before. The State Convention, which now embraces this object, proposed to divide the year into 6 quarters, and devote the first three months, January, February, and March, to collections for the Bible. The Rev. Dr. Macay, our early, indefatigable, and everywhere welcome advocate, with such additional aid as may be needed from the Bible Rooms, will endeavor to appeal to the whole State, during those months, and we feel morally assured the response will be a noble one. Eighty Life members, and 19 Life Directors have been obtained in this State. There are now 4 auxiliary societies, and the average annual contributions of three years past, have been 1228 dollars.

New York. The average annual contributions for the last three years is \$7010, more than one third of which comes from the city and its immediate vicinity. Increase last year, on the average, \$200. There are 100,000 communicants, 84 auxiliaries, 430 Life members, and 83 Life Directors in this State.

New Jersey. has contributed less for the last two years than formerly. Rev. J. Teasdale has been appointed agent, but the providence of God has enabled him to visit but a small part of the State, and the interest has consequently declined in some measure. The average annual contribution for three years past, is \$773, which has not been equalled by more than \$200 in either of the last two years. Life members 57, Life Directors 7, Auxiliaries 15, some of which need resuscitating.

Pennsylvania. There are 28,000 communicants in this State, and half as many more of different denominations who co-operate with the Society. The destination of the sacred scriptures is far greater in this State, than in any of those above named. Average annual receipts for the last three years, \$1042, which was exceeded the last year by about \$30. Life members 70, Life Directors 7, Auxiliaries 29.

Delaware. has 4 Life members. The church in Wilmington is the only one in the State that contributes to the treasury of the Society.

Maryland. has 4 Life members, and the same number of Life Directors. Average of receipts for three years, \$82, which was doubled last year.

Virginia. was one of the earliest and most efficient contributors from 1837 to 1840, when the receipts went rapidly down from \$3000 dollars in 1838, to 1000 in 1840. Since then, there has been some improvement, the annual average donations for the last three years being \$1655.—Life members 13, Life Directors 7, Auxiliaries 6.

North Carolina. The average donations for the last three years, is \$27 dollars. From a general, cursory examination, it has been stated that at least *sixty thousand* families in this State need to be supplied with the scriptures.

South Carolina. The average for the last three years is \$27 dollars, which was but slightly exceeded last year.

Georgia. The receipts from this State three years since were 1400 dollars, and the following year less than 500; and the last year nearly 700. Number of communicants 60,000.

Alabama. though a young State, has placed herself amongst the foremost of her neighbors in her efficient support of this Society; her annual contributions for the last three years having averaged 1,012 dollars, and the last year this sum was exceeded by more than 200 dollars.

Mississippi. Average contributions for the last three years, \$620. The amount for the last year is considerably below that of preceding years. Communicants 30,000.

Louisiana. The churches in this State are not numerous. The average contributions for three years past, is \$439 per annum, there being a considerable diminution from this amount the last year.

Arkansas. Appropriations of Bibles have been made to this State, but no contributions have been received.

Tennessee. The average amount received for three years past, is \$138. The Baptists in Tennessee are by far the wealthiest, if not the most numerous denomination in the State, but they need information.

Kentucky. The 60,000 members in this State have averaged \$610 per annum for the past three years. During the last two years there has been a steady increase in the amount of contributions. Many of the Baptists in Kentucky are among the wealthiest of her citizens.

Oklahoma. The average in this State for three years, is 682 dollars, which is steadily increasing.

Indiana. is in its infancy. The churches, though numerous, are feeble. They have not the means of aiding benevolent objects to a very great extent. Their contributions however, are on the increase, having doubled the last year.

Illinois. has been visited by no agent of the Parent Society till within the last year, and her contributions to the world up to that time have averaged but \$196 for three years. The contributions for the last year have been more than three fold greater than the combined amounts of the two preceding years.

Missouri. has done little or nothing. A Biblical repository has been established at St. Louis through the efforts of an agent of the Society, and a number of Bibles distributed in the middle counties of the State.

Iowa and Wisconsin. have done but little as yet, but there is every reason to suppose that these Territories will soon be able to lend efficient aid to the cause.

Michigan. has made steady advances in Biblical work during the last three years.

Canada. There are six auxiliaries in this Province, five of which were formed last year, the other has been a steady contributor from the beginning.

The amount of moneys from Connecticut received into the Treasury from April 16 to Sept. 1, 1844, is as follows:

Amount acknowledged in the last report, 70,00; Miss E. Hooker, by Rev. H. Stever, 1,00; Con. State Bib. Soc., by W. Griswold, tr., 500,95; Thos. S. Hostet, New Canaan, L. M., 30,00; Collections by Rev. J. Babcock: Bap. church, Thompson, to make Deo. Due, a L. M. and bal. to cons. Rev. L. Geo. Leonard do., 48,75; First Bap. church, Colebrook, 5,00; Bap. church, Willimantic, 5,62; Rev. R. V. Lyon, Hampton, 2,00; Mrs. Smith, Jewett City, 1,00; Proceeds of a Trunk, 1,50; Sale of books, 2,68; Irene Crocker, Sharon, 1,00; Abigail Hunt, do. 31 payment, 5,00; First Bap. ch. New Haven, by Rev. J. Teasdale, 41,25; Second do. do., 16,91. Sum \$732.66.

Movement among the Millerites.

There has been an unusual movement amongst the Millerites in this city for a week or two past, in consequence, as we learn, of a very prevalent, or universal, belief on their part, that Christ will appear in the clouds of heaven on "teeth day of the seventh month," which will happen on, or about the 22d of the present month according to their mode of reckoning. The exciting scenes which were witnessed among them in 1843 will not compare with the fanaticism of the present time. A circumstance occurred last Sabbath which struck us quite forcibly, as it illustrates the power of truth on the conscience, in view of a near approach to the realities of eternity. Twenty-five or thirty of these people were baptized on that day, most of whom were formerly members of Pedo-baptist churches, and who up to this time have managed to make sprinkling answer their purpose; but when they supposed themselves on the very verge of eternity and were looking for the coming of Christ within a very few days, they found that sprinkling would not answer in place of baptism, and so they concluded, at the eleventh hour, to obey the Saviour in this ordinance. Whether this kind of obedience is acceptable in the sight of heaven we shall not attempt to decide, but we prefer the voluntary obedience of the young convert who goes "down into the water" from a sense of duty alone.

The excitement has become so great within a few days past, that one of them, a silk dealer, closed his store on Saturday evening with the intention, as we learn, of never opening it again. Another professes to possess the gift of healing. A few nights since, a lady (the wife of a very respectable man, who till recently was a deacon in one of the Congregational churches in this city, but now a Millerite) went through the street about midnight clapping her hands and shouting at the top of her voice "The Lord is coming." Whether she considered this "The true mid-night cry" or not we have not learned. It is painful to witness such fanaticism.

The opinion that Christ will come the present month is very prevalent with the Millerites all over the country.—The following paragraph which we copy from the "Advent Herald and Signs of the Times," will show the opinion of the editors of that paper on this subject. We publish it not only as an item of intelligence, but for future reference in case they should ever get up another such excitement.

As the date of the present number of the Herald is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper for the week following. And as we are shut up to this faith,—by the sounding of this cry at midnight, during the tarrying of this vision, when we had all slumbered and slept, and at the very point when all the priors, according to our chronology and date of their commencement, terminate—we feel called upon to suspend our labors and await the result. Behold, the Bridegroom cometh; go ye out to meet him! Is the cry that is being sounded in our ears; and may we all with our lamps trimmed and burning, be prepared for His glorious appearing.

New Haven Association.

This body held its annual session at Middletown, on Wednesday last. Its meeting was harmonious and interesting. The opening sermon, by Bro. Teasdale, from Rev. 2: 4, was a plain, practical and searching discourse on the "causes, evils, and remedy of spiritual declension." The Association was organized by the appointment of Bro. H. Miller, Chairman, and Bro. W. G. Howard, Clerk. The letters from the churches indicated a low state of religion, (would that such tokens were confined to one Association) and expressed, very generally, a determination to rely hereafter, in spiritual labors, more upon the Spirit of God, and less upon the means employed.

The presence of our brother Kincaid added interest to the session, and thrilling addresses were delivered by him at three several times, to large and delighted assemblies.—

May these exercises leave a lasting impression, favorable to the cause of Missions, upon the people of Middletown, and especially upon the pastors of the New Haven Association.

A resolution was passed, expressive of confidence in the Christian Secretary, for which we render our acknowledgment.

SLAVERY & HERESY.—The Rev. Wm. Graham, of the Presbytery of Cincinnati, has been tried by that body on the charge of heresy and error. Mr. Graham has written a pamphlet in defense of slavery, in which he advances sentiments, which in the opinion of the Presbytery, are at war with religion, and strike at the root of our civil institutions. There was but one vote in the negative, when the question was taken. A committee was appointed, consisting of the Rev. Messrs. Beecher, Cleveland, Mills and Bushnell, to labor with him, and if possible, convince him of his dangerous and hurtful errors.

CIRCULAR LETTER of the Hartford Baptist Association to the Churches represented therein.

[PUBLISHED BY VOTE OF THE ASSOCIATION.]

BELOVED BRETHREN:—In our last annual epistle you were addressed on the importance of *Establishment in the Doctrines of Grace*. The subject was particularly appropriate to the circumstances of the churches in their prosperity, and in view of the large additions then recently made to the number of their members. The present condition of Zion seems to direct our attention to another theme, of hardly less pressing moment; and we propose to address you with a few thoughts on the *Discipline of the Church*.

God is a God of order. This is to be seen in all his works, from the blazing worlds above us, with their systematic evolutions, to the regular rise and fall of the smallest insect's tiny lung. Who then can question the importance of system and government in the moral world, or underrate the value of discipline, especially to the social training of God's noblest earthly creature—man? "He that hath read with judgment," says John Milton, "of nations and commonwealths, of cities and camps, of peace and war, of sea and land, will readily agree that the flourishing and decaying of all civil societies, all the moments and turnings of human occasions, are moved to and fro upon the axle of discipline." Nor is there any sociable perfection in this life, civil or sacred, that can be above discipline, but she is that, which, with her musical cords, preserves and holds all the parts thereof together. Nor is there any discipline not only the removal of disorder, but (if any visible shape can be given of divine things) the very visible shape and image of virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces, as she walks, but also makes the harmony of her voice audible to mortal ears." Thus sweetly discourses an ancient Baptist (of some note,) of the excellence and necessity of order, of government, of discipline, either in the affairs of society, (civil or sacred,) or in those of the individual human heart. We shall not at this time detain you in dwelling upon the still greater importance of these to the best interest of the church of Christ. Obvious as is the reason of the thing, we rest the obligations of the church to a faithful and prompt performance of these duties alone upon the commandment of the great Law-giver in Zion. Our Saviour, in his personal ministry, established fundamental principles sufficient to constitute a broad platform, on which the most perfect, because most simple and effectual, system of church government might be based; and the apostles, acting upon those principles, have left us, in their letters to the churches, hints and express commands, which have sufficed the true churches of the Lord Jesus as guides, in all times and under all circumstances. We shall not pause, at present, to prove the duty of discipline in the churches. The single instance of the incestuous person—the fact that the apostle positively commanded the Corinthian church to exclude from their communion one who had been guilty of open sin, (saying, "therefore put away from yourselves that wicked person,") is as effectual as many similar instances would be, to show that for some crimes, members were to be expelled from the fold of Christ, and to contravene the notion of many that the good and confessedly bad were intended to mingle together in the visible church. Neither will the limits of a single letter admit of an adequate discussion of the *mode* of discipline, in its various application. For clear and correct views on these portions of the subject, referring you directly to the simple and explicit language of Scripture, we shall only aim at present to collate from that source some of (1.) the *objects* and (2.) the *proper occasions* of church discipline.

1. The objects of church discipline. To what purpose should the church be laden with these delicate, difficult, and often painful duties? We answer, by adducing two important ends; 1st, The integrity of the church; and 2d, The reformation of the offender. 1. Gross sins, or immorality. "I have written unto you," says the apostle, "if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioner, with such a one, no, not to eat with." The list, which includes all open immorality, may be enlarged from such passages as 1 Cor. 6: 9, 10; 2 Tim. 3: 2, 5; &c. In offences of this type,—though impudence, contumacy, and continuance in sin, would render them more especially worthy of discipline,—yet even when the erring brother, as is often the case, confesses and gives evidence of sincere contrition, the honor of the cause, and even the best good of the offender himself, almost invariably demand that by a solemn withdrawal of fellowship, the church should be rid of the scandal of his crime. In such a case, a willingness on the part of the penitent to sacrifice self to the honor of Christ and his cause, is, (because of the severity of the test) a strong evidence of the sincerity of his sorrow, and of the genuineness of his christian character. Such a penitent, too, however aggravated his crime, the church should spare no pains (regulated by due discretion,) to rescue from his humiliation and restore to his place among their number and in their confidence.

2. Another ground of discipline in the church, is *heresy*. This is a term of very general and variable and often very vague import. To decide what is heresy, has always been a difficult matter in the church, inasmuch as the definition must vary according to the laxity or strictness of individual views of Scripture. Hence, the church in laboring with its members, on this account, needs to employ great caution, deliberation, study of the Bible, and prayer for the Spirit's aid. There can hardly be a doubt that the term includes, at least, errors which affect the fundamental and essential truths of the gospel—such views as would be subversive of the christian system. Very few of what we all understand by *evangelical* Christians would disagree, in naming as heresies, for instance, a denial of the divinity of Christ; the vicarious atonement of Christ; regeneration by the Spirit; justification by faith; the necessity of a holy life; and a future state of rewards and punishment. For, it is called the "salt of the earth,"—"the light of the world." How important then that the salt lose not its savor—that the light be not intercepted by opaque bodies. It surely needs not labored argument to show that the toleration of open wickedness, or fundamental error, in the churches, reflects certain dishonor upon religion. The world identifies the claims of Christ with the character of his professed followers. When they behold these filled with the spirit of their Master, the impenitent are constrained to glorify God—but when the lives of these are a libel on the gospel, they are ever ready to believe the liberal, true,—they encourage themselves in hardness of heart, contempt of religion, and enmity to Jesus. How then can the Christian, who claims to do all things, even to the assuaging of the appetites of nature, to the glory of his God and Saviour, forbear, from any minor motive, to lend his aid in purifying Zion and adorning the Lamb's bride for the bridegroom?

2. The second object mentioned, was the restoration of the offender. We have placed this after the maintenance of the integrity of the church, because Zion must be purified, whether the offender can be reclaimed or not. But we do not underrate the importance of this object. It ought to be kept constantly in view, in all our acts of discipline, and it should affect our subsequent course of conduct toward the excluded member. For though, by his expulsion, the church is rescued from scandal, yet a brother is lost, and there is occasion for mourning; whereas, if by the action of the church he should become penitent and be restored again, greater honor would accrue to the religion of Jesus, as the means of his recovery. "Brethren," says Paul to the Galatians, "if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness." The incestuous person, to whom reference has been made, was "delivered unto Satan, &c., that the spirit might be saved in the day of the Lord Jesus." And indeed, we see by the apostle's second letter to Corinth, that though this man, while in the church, was not penitent for his fault, yet after his exclusion, he repented with great contrition, was forgiven and restored. To this end, the *mode of procedure* in church discipline was established in the 18th of Matthew, inculcating a kindly and fraternal approach to an erring brother; a principle, which, if carried out, is a certain antidote to all private difficulties, and many public ones, in the church, and which can be employed (in worthy of remark,) in no other body than one which

is organized after the congregational order. To this end, in part, the work of discipline was placed in the hands of the whole church, that the offender might submit his case to a large jury of his peers, all whose sympathies would be naturally enlisted in his behalf, and who would be pleased as far beyond the reach of prejudice, or a desire to oppose, as could be expected, under any circumstances, of frail human nature. Exclusion, then, with its accompanying admonitions, is to be looked upon as the church's last instrument for the recovery of a fallen member. These must result in his penitence and restoration, or else (on the supposition of his real guilt, of course,) in his utter and remorseless destruction.

II. We come now to consider the proper subjects of church discipline. Nothing is more clear than that every fault should not be brought into the congregation. "Him that is weak in the faith receive ye, but not to doubtful disputations." There is much, brethren, for us to do, which comes under the head of "watch-care." (God forgive us for our shameful neglect of this duty, which is the very blood-circulation of the body of Christ.) We are bound to watch tenderly over a brother who comes within the sphere of our observation and influence, and to anoint him with the "excellent oil" of friendly admonition. In this way much may be done to instruct and elevate the imperfect Christian, which we do not reckon as discipline. Two general rules may be given to guide us in deciding what are proper occasions for the discipline of the church.

1. Nothing ought to be made the ground of church discipline, which would not, if persisted in, be good cause of excommunication.

THE CHRISTIAN SECRETARY.

withdraw yourselves from every brotherly. What constitutes disorderly sense of the people must determine it will be found to comprise all such violations of church order, and the ordinances of God, as tend to confound the church in any way dishonor its illustrious head, for example, a member of a Baptist unit his infant children to a burlesque baptism such as are not afraid thus to pervert our Lord, the church is bound to regard the Saviour, and treat it accordingly. This such a member, persisting in this course, could not, of course, be admitted.

How then can we commune with such as are unbaptized, constantly practice the unconscious infants, and who defend a right of rank, wealth, and learning? cannot consistently commune with such, unit her individual members to do that she must disfellowship? The case is a simile with the unbaptized and the foolish,—as in the matter of church order, we of pedo-baptism practice to be,—is it instant, with every such offender, but on our with and strive to win him, as a weak fault may be committed under circumstances of aggravation, as to call for prompt disfellowship. Under this head, many take upon themselves to express of some act or word, or fancied neglect of the pastor, or disagreement with the in the church, viz: the absenting of supper of the Lord; a case clearly aggravated by contumacy and contumacious action of the church. Under be inclined to rank refusal to bear a pecuniary support of the gospel, and says in which a man, if so disposed, can his covenant with a church, and render than a blessing to the cause of Christ. specified some of the causes which should effects of discipline. Need we, in indispensable importance of this discipline to us? means provided for our growth in holiness that church have fallen from the purity which suffers it to be neglected or abused. brethren, the difficulties which frequently in the performance of this duty. We are harassed by the clamors of the infidelity without, her hands are often tied sympathy or the crude conceptions of the borders. Yet these should only make the discharge of clearly ascertained obligatory performance of this duty is essential to a Christian people. Without discipline, forms may be there, and diligence forms. A temple may be there, costly without discipline it is not a church, and bless it. You have already seen his particular called down the rebuke of walking among the golden candlesticks, churches of Asia—and you may also see received his special praise because they evil, but hated the doctrines which. Brethren, shall we not covet the reward his rebuke? It is true, that, many appear more formidable than the excommunicated from the church. It will seem as was about to be diminished, and perence destroyed; but faith can see rewards. No calamity equal the disaster, brought on us through our neglect of know that if we live in his favor, he is brethren for every one of whom sternness. Churches of other denominations of scorn at us, as they have already frequent acts of discipline, but let us the expulsion of unworthy characters that makes the shame, it is the retaining. And many of those who thus boast purative virtue, possess only the health disease impregnates his whole system, upon the surface. Then, brethren, short-sighted policy ever deter us from partial discharge of the duty of discipline. are called to administer, and Christ's concerned in the issue. Nay, when in a prayerful spirit performed, it is performs it. And he has in a special presence to his people in this great All depends on the spirit with which. Let it ever be with humility, known to temptation, distrusting our own wisdom from on high; with a sense that rests upon each one of us in re- zion, the honor of the King, our own the good of them which are without brethren themselves, with whom al; with reverence for the absolute au- which impels us to the work; and with sition. The population of the city is 75,000; increase in the last twelve months, 7,500.

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The Fair.

The Fair connected with the Hartford County Agricultural Society, was opened at the City Hall on Tuesday of last week, and was continued until Friday evening. The rooms in the City Hall building were filled with articles of almost every description. Of potatoes, squashes, pumpkins, onions, tomatoes, cabbages, &c., &c., all of the largest and fairest kinds, there was an abundance. One room was devoted to the exhibition of butter, cheese, honey, &c. The specimens of these articles were very fine; the butter in particular, of which there was a large supply, was of a superior quality. We noticed several lots of new butter, and other lots neatly packed in tubs for winter use, which would have done credit to the table of an epicure. Another room was appropriated to the fine arts; among the portraits here exhibited, was one of Ex-Governor Ellsworth, and another of Mrs. Tyler, wife of the President of the United States. But the best of the exhibition was in the large Hall above, which was filled with an almost infinite variety of articles. One of the long tables, which extended the whole length of the Hall, was filled with the choicest specimens of apples, pears, peaches, grapes, and rare green house plants, that we have seen for a long time. On another there was a rich display of hats, caps, muffs, &c., on one end, and at the other, cases of splendid jewelry, beautiful ottomans, &c., were exhibited. On other tables we noticed among a vast variety of articles, some very pretty specimens of needle work and hose; and among others, a pair of silk hose knit by Mrs. Sigourney, which show that, besides writing good poetry, she not only understands, but practices domestic economy. An example, by the way, which might be advantageously copied by many of our modern young ladies. Splendid and useful specimens of cabinet work from the establishment of Messrs. Winslow & Robins, attracted a good deal of notice. Cutlery of all kinds, screws, hinges, hatchets, and axes, mostly of domestic manufacture, graced the tables. A very fine specimen of carpeting from Catlin's and another from Spencer's store was exhibited. There was also a fine display of counterpanes, some of which evinced much taste on the part of the maker; there was one in particular from the Retreat for the Insane, which reflected much credit on that Institution. It represented a large star in the centre of the quilt, worked out of very small pieces of calico, and appeared to have been put together with skilful hands. There was an inscription, in needle work, around the star stating where it was made, &c.

THE CHRISTIAN SECRETARY.

Poetry.

HEAVEN.

On! there is a heavenly city,
Far above you azure sky;
Whose streets are gold, whose gates are pearls,
Whose sapphires walls are deep and high;
And angels wait,
To welcome weary travellers home.

There, saints in robes of spotless white,
With crowns of light and glory,
Sing to their thrilling harps of love
The ever new and pleasing story
Of Redemption,
Purchased with Imanuel's blood.

There the "Tree of Life" is blooming—
Pouring fragrance all around;
There the crystal streams are gushing,
From beneath each verdant mound;
And the dewdrops,
Bright with radiance, shine like gems.

There, amidst encircling millions,
Of the heavenly hierarchy,
Sits the great and glorious Saviour,
Clothed in peerless majesty;
While before him,
Bow the "princedoms, thrones, and powers."

R. B. L.

The Four Ages of Thought.

What is Thought?
In childhood—an imperfect gleam,
A summer bower, a moonlight dream,
Glimpses of some far-shining stream,
A rosy wreath, the blessed beam
That dwells in mothers' eyes.

In youth—an urn brimmed with delight,
Sweet thronging fantasies of light,
Meek eyes with love's own radiance bright,
Soft music on a summer night,
Hope budding into joy.

In manhood—a benighted shore,
With wrecks of bliss all scattered o'er;
Dark swelling doubts, fears scorched before,
A spirit withered at the core—
A sea of storm and strife.

In age—a world, undazzled eye,
Living in worlds of memory;
Low-breathed thanks for love on high,
A patient longing for the sigh
That wafts it into rest.

Miscellaneous.

From the Sailor's Magazine,
Exciting and Perilous Scenes.

Every man was now at his station. The tubs of lines had been just put into the boats; the harpoons and lances adjusted in their proper places, ready for action. Lower away! cried the mate, and every boat was instantly resting on the water, manned by their respective crews. Give away my lads! All orders were now given in a low tone; every man did his utmost; all the boats were now gliding over the smooth swells, each striving to be headmost in the chase.

The whales had now gone down, and we rested for them to break water again. In about two minutes they were blowing all around, and very much scattered. They had been alarmed by the boats, so that it was impossible to get near enough for a dart.

One time five of the monsters rose up close to our boats. The mate motioned us all to be silent. We could have fastened to one, and the only reason, as we supposed, why we did not, was because the mate was so much frightened. The whales now ran to the southward, and every boat was in chase as fast as we could spring to our oars.

The first mate's boat was headmost in the chase; our boat next, and the Captain's about half a mile astern. The first mate now came up with and fastened to a large whale. We were soon on the battle ground, and saw him struggling to free himself from the barbed harpoon which had gone deep into his huge carcass. We pulled upon the monster, and our boat-steerer darted another harpoon into him. Stern all I shouted the mate. Stern all for your lives! We steered out of the reach of danger, and pealed our oars. The whale now ran, and took the line out of the boat with such swiftness that we were obliged to throw water on it to prevent its taking fire by friction around the loggerhead.

The whale now stopped, and dashed and rolled about in great agony so that it was dangerous approaching him. By this time the captain came up and boldly darted a harpoon into his writhing body. The enraged whale raised his head above the water, snapped his horrid jaws together, and lashed the sea into foam with his flukes. The mate now approached near enough to bury a lance deep in his vitals, and shouted again, stern all! A thick stream of blood, instead of water, was now issuing from his spout holes. Another lance was buried. He was thrown into dying conditions, and ran around in a circle. His flurry was soon over. He turned upon his left side, and floated dead. We gave three cheers, and took him in tow, for the ship was about 20 miles off.

But a still more exciting and perilous scene was to follow. For the third day after this, while we were still busy trying out the oil, the captain being on the forecastle, cried out, There she blows! there she blows! And sure enough, there were several large sperm whales blowing off our weather bow. There was a tremendous sea running and it looked squally; however we lowered away to the leeward. Away we flew, and soon the boat steerer darted a harpoon into a very large one. It instantly turned and ran to the windward, and I thought it would have stove the boat in pieces as we bounded from billow to billow. However, mate's boat got fast to the same whale. We hauled in the line, bent another harpoon and went in

pursuit again. We chased about half an hour when the whale turned to the windward, and made directly for us. The mate should have avoided it, but he was so excited in the chase as to be blind to all danger. On we went, and our boat struck the whale's head with such force as to throw us off our thwarts; at the same moment our boat steerer sent two harpoons into its body. It rolled over on its back, and we being to the windward, before we could get clear of danger, a heavy sea struck our boat, and threw us directly into the whale's mouth! Jump! Spring for your lives! shouted the mate as he sprang into the sea; and we had barely time to throw ourselves clear of the boat before it was crushed into atoms by its ponderous jaws. Not in the least hurt, but dreadfully frightened, we were picked up. We were immediately informed of the case, and introduced into the room, upon entering which he announced

himself a Mormon priest, and assured the astonished family that he could raise the dying man to life even should he die—and, indeed, to convince them of his power, he hoped he would die, which was soon the fact, to all appearance. The new comer then ordered all present to stand aside, and not touch the corpse or the bed, but to send for neighbors if they pleased, in order to give full proof to his wonderful work.

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Before the proper authorities could be reached, the risen prophet and the prophet baulked, put out, and fled as from a devouring plague, much to the amusement of the sensible man who detected their impositions. Since which time no Mormon finds his way into that region to remain long.

The Infant Suffocation System.

"Oh! the sunny hours of childhood,
How soon—how soon they pass away!"

Very! There was a time when we had children. The time is past, or fast passing. The boys are premature mockers of men—the girls, something between a doll and a stunted woman. The school-master is abroad, and also the school-mistress besides tutors and governesses.

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the joke's sake, are attended with the most serious consequences. We sometime since saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe are not of usual occurrence. The child was playing with its companions, and was told by them, in sport, that a raman was about to carry him off in his bag.—Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek, and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults, peculiarly susceptible of fear. We have given many cases of this kind in the Journal—and we think the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of helpless idiocy, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who levels a deadly weapon, and destroys the life of a fellow creature.

Terror is too often the governing principle in families—and many a young and promising mind has been weakened and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child is not unfrequently resorted to by parents, as a salutary punishment! Bugbears are created to frighten the young innocent into subjection. Such a course cannot be too severely rebuked. It is unphilosophical, and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified, and strengthened, instead of being snuffed and destroyed by the unnatural and unthinking parent.—Asylum Journal.

From the Syracuse Freeman.

Mormon Anecdote.

It is very common for Mormons, in working miracles, to practice in the following manner: One goes out alone in the garb and with the appearance of a poor traveler; calls at the house of some country farmer at night, leaving some token by which his confederates may detect his whereabouts. Another one or more follows on and stops near by, so that in the morning he may reach the abode of the first traveler, to which place he proceeds about breakfast time, coming there just as his predecessor needs him. The first traveler, about daybreak, makes a piteous noise, as of one in deep distress, alarming the inmates, and calling them around his bedside. For a while the man struggles with disease, and apparently dies in a fit. Just at that moment, the second traveler enters—and declares it in his power to raise the dead man to life, commences his necromancy, and soon succeeds in raising the dead to life.

A couple of these impostors went out on an excursion of this kind about two years since, and in the course of their travels, called at a farmhouse near Genesee. The forerunner called on the plain looking farmer, and represented himself as a traveler who was poor, yet on a merciful errand. The farmer was an honest-hearted Methodist, making less show than some, but not less than an intelligent Christian, or shrewd than most men. The traveler joined with the family in their devotions, and talked of God and heaven as a Christian. No one suspected his hypocrisy.

About 4 o'clock in the morning, the family were awakened by groans, proceeding from the lodging-room of the stranger. The farmer went into the room and was quite shocked to find his guest suffering apparently in the most intense degree. Many remedies were applied, but of no effect; the sufferer grew worse every hour, until 7 o'clock, he appeared to show signs of death. Just at that moment, a knocking was heard at the door, and another stranger entered on its being opened.

The family were much frightened, and consequently much gratified with the arrival of any person, although it should be a stranger. He was immediately informed of the case, and introduced into the room, upon entering which he announced

night cry. The previous was but the alarm.—Now the real one is sounding, and Oh, how solemn the hour. The "virgins" have been asleep, or slumbering; yes, all of us. Asleep on the time: that is the point. Some have indeed preached the seventh month, but it has been with doubt whether it is this year or some other; that doubt is now removed from my mind. Behold the Bridegroom cometh, this year go ye out to meet him. We have done with the nominal churches and all the wicked, except so far as this cry may affect them; our work now is to wake up the "virgins" who took up their lamps and went forth to meet the bridegroom. Where are we now? If the vision tarry, wait for it. Is not that our answer since last March or April? yes. What happened while the bridegroom tarried?

The virgins all slumbered and slept, did they not? Christ's words have not failed; and the Scriptures cannot be broken, and it is of no use for us to pretend that we have been awake; we have been slumbering; not on the fact of Christ's coming, but on the time. We came into the tarrying time—we did not know "how long" it would tarry, and on that point we have slumbered—some of the "virgins" who took up their lamps and went forth to meet the bridegroom. Where are we now? If the vision tarry, wait for it.

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Before the proper authorities could be reached, the risen prophet and the prophet baulked, put out, and fled as from a devouring plague, much to the amusement of the sensible man who detected their impositions. Since which time no Mormon finds his way into that region to remain long.

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